1: Nachtigall --57 E-5 (1952-1953) 1955 SC15 Paez SC15
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P /135 cont./
276 exchange for brandy, wheat, or maize (for exchange and barter
249 rates, see "Trade" /see pp. 92-94 /). Within the family each
437 one harvests for himself as many leaves as he happens to need; otherwise the father of the family usually barters for the entire family. Harvest time is throughout the year (Ill. 174 /see
P p. 277 /).

Before use the leaves are roasted in a clay bowl and then
276 carried around in the colored wool pouch (kwatandyáha), together
317 with a small calabash containing lime. The lime (kwatánd) is
[415] obtained from limestone (kwatandkwát) which crops out at various places throughout the region and which men and women look for as it is needed, or the husband sends his wife to fetch a few stones. These pieces of limestone are put in a vigorously fanned fire for two hours, /136/ then in a clay bowl, and cold water is
P poured over them. After that the cracked stone is pounded to
276 powder. To enjoy it, one takes a handful of leaves out of his pouch and puts them in the mouth and chews them for a while, until the lime can be added. Care must be taken that neither the tongue nor lips come in contact with the lime. Beginners press the coca mash flat against their tongues with their gums and sprinkle a pinch of lime from the pear-shaped, absolutely unadorned calabash (kwatandóka) upon it; practiced coca-chewers take a pinch of lime on the back of the hand between thumb and index finger and toss it into the open mouth with a flourish. The green saliva copiously produced is partly spat out, but most of
P it is swallowed. In the case of old people it often runs out of the
C mouth and drips on the clothing (Ill. 179 /see p. 280 /).

276 According to my experiences among the Paez and the
P coca-chewing Colombian workers, the harmful effect of coca
C seems to be exaggerated in most of the studies on the subject.
276 Of interest, however, are the data of C. Gutiérrez Noriega (1952),
● 146 who investigates the psychological and physiological effect of
273 taking coca, especially among the Peruvian Indios. There, in the region of the greatest coca consumption, two to four kilograms per person and year, the daily amount of food for a worker is only about 2,000 calories per day. With a simultaneous drinking of brandy and an inadequate diet, physical and mental consequences

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/136 cont./
276 are naturally more in evidence than in the case of the use of
146 coca with good nutrition and as the only indulgence. Along
273 with improved nutrition and corresponding enlightenment, a
prohibition on brandy instead of its propagation would be more
C desirable for the health of the people than a prohibition on coca.
[651] The departments, however, draw their chief income from the
P brandy tax, whereas coca was always tax-free.

276 Tobacco (wâhi) is neither planted by the Paez nor con-
[249] sumed in large amounts, since there is generally no money
available for the purchase of tobacco or cigarettes. Both sexes,
P however, smoke gift cigarettes, and, to be sure, from child-
hood, that is, from two to three years of age. The shamans
[752] in their séances and ceremonies are in the habit of chewing
[755] cigarette tobacco along with coca, but it is always purchased.
These séances last many hours or throughout the night, during
which shamans and patients together chew this mixture uninter-
ruptedly.

P
273 Chicha (pronounced tschitscha) is one of the alcoholic
[171] beverages which, made out of various raw materials, are wide-
spread among the natives /137/ throughout South America, with
manioc chicha predominating in the forest region (Venezuela,
Brazil) and maize chicha in the Andean region (Cooper, pp.
539 f. and Map 11). Two methods of production are distin-
guished, according to whether it is a matter of raw materials
with a high sugar content (honey, sugar cane, palm sap, pine-
apple) or more starchy crops (manioc, maize). The former ferment
without the addition of saliva and need not be chewed in the
preparation; the latter need human saliva before or after cook-
P ing in order to ferment.

[137] Among the Paez chicha (mbéca) is made only from the
juice of sugar cane, a raw material that is not American, but
came from southern Asia and did not come to America until the
post-Columbian period (Maurizio, 1933, p. 75). Formerly
chicha was made out of maize, as it still is today among the
neighbors of the Paez living in higher regions (for example, the
Guambiano). The name for sugar-cane juice, nyûšayumfi